



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

New Literature

The most important books listed in these columns will receive notice in the book-review pages.

OLD TESTAMENT

BOOKS

VON ORELLI, C. *The Peculiarity of the Religion of the Bible*. New York: Eaton and Mains, 1908. Pp. 84. \$0.40.

This is one of a series of booklets by various German scholars of conservative type which is intended to offset the influence of the large output of liberal theology and exegesis at the present day. The task of the present volume is to set forth the uniqueness of the religion of the Bible and so to demonstrate its divine origin. Orelli recognizes this distinctive quality in personal contact and communion with the divine spirit, which he finds in no other religion. Negligence in the matter of proper names still occasionally mars these neat little volumes. These pages are well worth reading as an example of the way in which a scholar well versed in the facts of comparative religion justifies the traditional interpretation of the Bible.

VAN HOONACKER, A. *Les douze petits prophètes*. [Etudes bibliques.] Paris: J. Gabalda & Co., 1908. Pp. xxiii + 759. Fr. 20.

This is an encouraging evidence of progress in French Catholicism. The *imprimatur* is here placed upon a piece of work that allows much room to critical methods and principles. The conclusions are, of course, prevailingly conservative; but an atmosphere of freedom prevails throughout the book. Good use has been made of the best literature. Textual emendations of a quite radical nature are freely adopted and suggested. Transpositions of passages are indulged in without fear. Sometimes, as in the case of Mic. 5:4, 5^a the author admits the later addition of materials. But in general he defends the unity of the various books, notably Micah and Zechariah. Concerning Jonah the author uses these striking words: "The fact that the narrative records miracles is not of itself a reason for denying or questioning the historicity of the record. nor, on the other hand, is it a reason for affirming it. Some seem to forget at times that it is quite as irreverent toward an inspired writer to make him a historian in spite of himself, as to treat as parable what he had intended for history" (p. 324). This is certainly the best French commentary on these prophets, and its character is such as to render it highly suggestive and very useful to any student of the Book of the Twelve.

HERRMANN, J. *Ezechiel-Studien*. [Beiträge zur Wissenschaft vom Alten Testament, herausgegeben von R. Kittel.] Leipzig: Hinrichs, 1908. Pp. 148.

Sporadic attempts in the past to show that the Book of Ezekiel was not all due to the prophet bearing that name have met with no success. In the first 63 pages of these studies Herrmann enters upon a detailed analysis of the book which results in the conclusion that practically all of the material must be credited to Ezekiel himself, but that it is to be regarded as the result of repeated expansions and revisions at his hands, no effort having been made to secure strict logical coherence among all the parts. The remainder of the studies is devoted to such questions as the call of the prophet, his inspiration, the substance of his message, its apologetic character, the Messianic hope, and the teaching concerning individualism. The discussion here is careful and sane, but adds little to previously obtained results.

KRÄUTLEIN, J. *Die sprachlichen Verschiedenheiten in den Hexateuchquellen*. Ein Beitrag zum Sprachbeweis in der Literarkritik des Alten Testaments. Leipzig: J. C. Hinrichs, 1908. Pp. 66.

This is an attempt to determine to what extent linguistic phenomena substantiate the hypothesis of four documents in the Hexateuch. The conclusion is that the argument from language can legitimately be urged in favor of only one of the four documents, viz., P.

HOWARD, H. *The Shepherd Psalm*. London: R. Culley, 1908. Pp. 124. Cloth, 1s. Leather 1s. 6d.

A devotional, homiletical treatment of Ps. 23. The exegesis is old-fashioned, finding in the psalm all the virtues and graces. It constitutes an excellent gift-book for those who appreciate books of a devotional character, and care little for fidelity to facts of history.

MEYER, M. A. *History of the City of Gaza from the Earliest Times to the Present Day*. New York: Columbia University Press, 1907. Pp. xiii + 182. \$1.50.

This is a summary of the results presented in the elaborate work of Stark (1852) with a careful

revision of the Old Testament phases of the history, and a continuation of the story from 1852 on to the present decade.

ARTICLES

KÖNIG, ED. The Relations of Babylonian and Old Testament Culture. *The Homiletic Review*, April, 1908, pp. 262-66.

The first of a series of articles upon the above theme. The points of identity and similarity are here pointed out, and the proposition stated that such resemblance is due not to borrowing on either

side but to common origin in the great Semitic family.

MÜLINEN, E., GRAF VON. Beiträge zur Kenntnis des Karmels, II. Teil. *Zeitschrift des Deutschen-Palestina Vereins*, 1908, pp. 1-258.

This with the preceding instalment constitutes an exhaustive study of the topography, archaeology, folk-lore, and history of Mt. Carmel. Numerous illustrations and a detailed map give completeness to the presentation.

NEW TESTAMENT

BOOKS

HASTINGS, JAMES. Dictionary of Christ and the Gospels. Vol. II. (Labour-Zion.) Edinburgh, T. and T. Clark, 1908. Pp. xiv+912. 21s. net.

With the appearance of this stately volume, Dr. Hastings' new dictionary stands complete. Among other valuable articles are those on the gospels: "Matthew," by W. C. Allen, "Mark," by A. J. Maclean, and "Luke," by A. Wright; "The Text of the Gospels," by P. M. Barnard; "The Virgin Birth," by G. H. Box.

DURAND, A. L'enfance de Jésus-Christ. D'après les Evangiles canoniques. Suivie d'une étude sur les Frères du Seigneur. (*Bibliothèque apologetique*, 4.) Paris: Beauchesne, 1908. Pp. xli+287. Fr. 2.75.

A frank and well-informed apologetic for the infancy narratives of Matthew and Luke, from the Catholic point of view. The historicity of these narratives is vigorously maintained. The discussion of the Brothers of the Lord is controlled by the dogma of the perpetual virginity of Mary.

KELLY, WILLIAM. An Exposition of the Gospel of John. Edited with additions, by E. E. Whitfield. London: Stock, 1908. Pp. x+552.

This elaborate discussion of the Fourth Gospel exhibits the strong homiletical tone and indifference to historical criticism characteristic of Mr. Kelly's voluminous exegetical works. In Mr. Whitfield's notes some matters of criticism are taken up, but in a controversial, not a judicial, spirit.

STEINMANN, ALPHONS. Der Leserkreis des Galaterbriefes. Ein Beitrag zur urchristlichen Missionsgeschichte. (Neutestamentliche Abhandlungen, Heft 3, 4.) Münster i. W.: Aschendorffsche Buchhandlung, 1908. Pp. xx+252. M. 6.80.

Dr. Steinmann insists that the Epistle to the Galatians was written to Christian residents of North Galatia.

MILLIGAN, GEORGE. St. Paul's Epistles to the Thessalonians. The Greek Text

with Introduction and Notes. London: Macmillan, 1908. Pp. cx+195. \$2.60 net.

Dr. Milligan holds I and II Thess. to have been written by Paul from Corinth in 50-51 A. D., in the course of the Second Missionary Journey. An adequate English commentary on these epistles has long been needed, and this work should find a cordial reception. The introductory essays are full, intelligent, and discriminating, and the commentary constantly reflects the influence of the papyrus publications of recent years.

LEIPOLDT, J. Geschichte des neutestamentlichen Kanons; II. Teil: Mittelalter und Neuzeit. Leipzig: Hinrichs, 1908. Pp. iv+181. Cloth, M. 3.30.

Leipoldt's brilliant and suggestive sketch of the history of the Canon is completed by this volume on the mediaeval and modern periods. The same originality and thorough research characterize this part of the work. Within comparatively narrow limits of space Leipoldt has given us a study of the Canon that is thoroughly critical and up to date, and at the same time balanced and judicial. These volumes constitute an important contribution to the literature of this subject.

HOYT, WAYLAND. The Teaching of Jesus Concerning His Own Person. New York: American Tract Society, 1908. Pp. 200. 75 cents.

From wide reading and wide experience of life Dr. Hoyt approaches the problem of Jesus' teaching as to himself. Critical distinctions are not made, and the want of them is, we believe, a serious one; nor is there here any real problem for the author. What we have is a clever and readable book, enriched with excellent excerpts from scholars and poets, and enlivened with anecdote and reminiscence, which may help some to a more sympathetic understanding of Jesus, while it does not make any real contribution to the subject.

MARSHALL, WILLIAM. The Nature of Christ; or, The Christology of the Scriptures and of Christ. 3d ed.,

revised and enlarged. London: Stock, 1908. Pp. xi + 237.

A mechanical view of Scripture underlies this rather controversial and dogmatic work.

BACHMANN, P. *The New Message in The Teaching of Jesus*. ("Foreign Religious Series.") New York: Eaton & Mains, 1908. Pp. 60. 40 cents net.

We cannot accept this somewhat vague and rhetorical statement as an adequate characterization of the new message in Jesus' teaching, or as superior to some at least of the views which Bachmann thinks insufficient. The translator's English is sometimes disturbing; e. g., "Jesus descended from Israel's soil," p. 6.

LEMME, LUDWIG. *Do We Need Christ for Communion with God?* ("Foreign Religious Series.") New York: Eaton & Mains, 1908. Pp. 63. 40 cents net.

This important theme might have been profitably discussed without the incidental polemic against those whom the writer calls the rationalistic theologians.

MÜLLER, KARL. *Our Lord: Belief in the Deity of Christ*. ("Foreign Religious Series.") New York: Eaton & Mains, 1908. Pp. 103. 40 cents net.

FEINE, PAUL. *St. Paul as a Theologian*. Parts 1 and 2. ("Foreign Religious Series.") New York: Eaton & Mains, 1908. Pp. 65 and 98. Each 40 cents net.

RELATED SUBJECTS

BOOKS

BARTON, W. E. *The Messianic Hope of the Samaritans*, by Jacob, son of Aaron, High Priest of the Samaritans. Translated from the Arabic by Abdullah ben Kori. Edited with an Introduction by W. E. Barton. Chicago: The Open Court Publishing Co., 1908. Pp. 36. 25 cents.

MILLS, L. H. *Avesta Eschatology compared with the Books of Daniel and Revelations (sic!)*. Chicago: The Open Court Publishing Co., 1908. Pp. 85.

This work by the professor of Zend philology in Oxford ought to be a reliable source of information regarding Zoroastrian conceptions of the future. The biblical side of the treatment, however, is too largely fanciful.

BARTON, J. L. *The Unfinished Task of the Christian Church*. Introductory Studies in the Problem of the World's

ARTICLES

HARRIS, J. RENDEL. *The Present State of the Controversy over the Place and Time of the Birth of Christ*. *Expositor*, March, 1908, pp. 208-23.

Professor Harris shows how recent discoveries in the papyri have confirmed statements in Luke as to the census and the return of Joseph and Mary to Bethlehem in connection with it, which were formerly thought quite unhistorical, and points out the propriety of waiting for further light from ancient records before condemning the evangelist for other supposed mistakes. The papyri have already shown that under the early emperors the house-to-house enrolment took place every fourteen years, and that people were obliged to appear at their home towns for it. This cycle would carry us to 8 B. C. and 6 A. D. for the enrolments lying nearest to the birth of Jesus. It is difficult to connect Quirinius with the earlier of these, and in doing this Luke is perhaps in error, but we must be slow to assert this, since he has so often turned out to be right.

EAGAR, A. R. *St. Luke's Account of the Last Supper; a Critical Note on the Second Sacrament*. I. *Ibid.*, Pp. 252-62.

GARVIE, A. E. *The Experience of Paul*. (Studies in the Pauline Theology, I.) *Ibid.*, pp. 193-207.

MOULTON, J. H., AND MILLIGAN, GEORGE. *Lexical Notes from the Papyri*. *Ibid.*, pp. 262-77.

Illustration and illumination for New Testament lexicography. from ἀλόγως to ἄνω.

Evangelization. New York: Student Volunteer Movement for Foreign Missions, 1908. Pp. 211. Paper, 35 cents; cloth, 50 cents.

FORSYTH, P. T. *Positive Preaching and the Modern Mind*. Yale Lectures on Preaching, 1907. New York: Armstrong. Pp. xii + 374. \$1.75 net.

The lecturer exalts the place of preaching with a fresh emphasis. It is essential to worship. It is the creed of the church, expressed for the stimulus and growth of the Christian body. It must be modern, taking account of science and criticism, though it must not preach these. But while all is conceded to criticism—Bible, historical Jesus, theology—"gospel" is above criticism. And "gospel" is that the divine Christ through atonement expiates human guilt, so that in him the holy God actually redeems men. The experience of redemption is authoritative for this doctrine. Principal Forsyth does not very clearly state the theory of atonement which he deems so vital to positive preaching. And, can an experience be authority for definite doctrine?